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WEEKLY REVIEW.

—The Rev. Mr. Taylor has been preaching in the open air (not far from the Queen's statue, Esplanade), to Natives acquainted with English, a large number of whom have gathered evening after evening and have listened to him with great interest. Mr. Taylor believes that wherever possible the preaching of the Gospel should be accompanied by the testimony of witnesses, of men who can testify from personal experience that Christ is a living Saviour; and our Native friends have listened with marked surprise to the testimony of gentlemen who told them of their own recent conversion. Let us pray that a wide and effectual door may soon be opened among the children of the soil.

—The Statistical tables appended to Baboo T. C. Mitter's account of Christianity among the Hindoos, give the following summary of the Native congregations in India at the end of December, 1870: Baptized, 154,370; Adherents, 46,733; Communicants, 46,056; Contributions Rs. 78,423; Native ministers, 275; English and foreign missionaries, 114. The Church Missionary Society has Communicants, 12,702; the S. P. G., 9,731; the London, 3,644; the Leipzig, 5,000; the Basle, 2,103; other German, 2,998; the Baptist 4,132; the Free Church 1,045.

—The Presbyterian Board of Missions in America have appointed Rev. Messrs. Graham and Hull, Missionaries, to reinforce the Kolapoor Mission.

—The Rev. Mr. Sparshott, of the Church Mission Society's Mission at Mombas, East Africa, has been in Bombay recently, and left by yesterday's Mail for England. He had been requested to come here in connection with a project for the transfer to the East African Mission of a number of African youths who have been educated at Sharanpur; but the state of Mr. S.'s health was such, in the opinion of medical advisers, as to require a visit to England.

—The City Mission School and Refuge has proved a decided success, as many of our readers are aware. But the house which has been hitherto occupied, has been found unsuitable, on account of the number of inmates and the low-lying basement; it became evident that the health of the occupants would be likely to suffer seriously in the Monsoon. The Committee have accordingly sought a more suitable house, and the School has been removed to Grant Road, in the lane opposite the Parsee Theatre. This has very considerably increased the expenses, the rent of the new building being much more than that of the old. We commend this cause to the attention of our readers. The institution is under the care of Mr. and Mrs. Powell, who give themselves very heartily to this work of faith and labour of love. We shall be glad to receive contributions for the City Mission or for the School and Refuge specially.

—A Number of Christian men are beginning to lay to heart the necessity of providing Railway Missionaries, who shall go from station to station to speak to the employés, singly or collectively as they may have opportunity, and labour to bring them to Christ. Let our readers remember this in prayer to the Lord of the harvest, that he may raise up men of the right stamp, men free from the love of filthy lucre, whose meat is to do the will of the Master, who love the souls of their fellow-men and believe in their salvability, and whose faith in the power of a living Saviour is more than equal to the strength of sin which will meet them. And first, let us ask for one such man,—and ask in faith.

—The Rev. Dr. Cairns delivered on the 6th of May a Lecture in Edinburgh on the Disestablishment of the Church of Scotland. We give a couple of extracts:

"It is seriously urged on the members of the Church of Scotland whether they will engage in a struggle to maintain a state of things so abnormal, or consent to merge by disestablishment in the national Presbyterianism. There has been a sufficient trial of the experiment whether the State Church can reverse its numerical disadvantage. In the Highlands its desolation is so conspicuous that the Lord Advocate startled the country last session by a proposal, or at least a hint, for its disendowment in that large region. In none of the great centres of population has it ceased, with all its exertions, to be other than a visible minority. Nor, though its relative weakness in the lowland rural districts, where the population at any rate is falling off, may be less apparent, can it be said that it is doing more than holding its own with other Churches. It will not be worthy of a professedly national institution when seriously assailed to prop itself up by the support of those who either in England or Scotland lie beyond its pale, and maintain it to a large extent rather from political interest than from religious sympathy. This will not conduce to its highest welfare as a Christian Church, nor to the cordiality of its future relations with unendowed sister Churches."

"Her communion roll, by last year's return, as already stated, is upwards of 436,000, representing according to one calculation in her own *Home and Foreign Missionary Record*, upwards of a million of the population of Scotland; according to another, upwards of 1,300,000. The communion roll of the United Presbyterian Church is fully 180,000, and of the Free Church about 260,000, making together not much more, if the statistics are to be relied on, than the membership of the Established Church. She ought therefore to raise annually as much as both together; and as they raise jointly more than £700,000, the liberality of the Church of Scotland ought to be equal. No materials exist for accurate comparison, as the Church of Scotland only publishes the sums given to her six or seven schemes, and not the amount of her seat rents, church-door collections, and local building and debt-liquidating efforts as the other Churches do. Under her schemes she only published last year £78,000 and odds, which would require an enormous development under the heads not reported on to reach a comparison with the sister Churches."

"The Christian Doctrine of Human Progress contrasted with the Naturalistic. By Rev. Samuel Harris, D. D., President of Bowdoin College."

"The Uncertainties of Natural and of Religious Science. By Professor Ch. M. Mead, Andover."

These lectures are specially commended to the attention of educated and inquiring Natives. Supplies of them have been obtained from America under the impression that they are suited to be useful to many in this country, and we hope that they may be freely and extensively circulated among them. They are to be procured at the Tract and Book Depository. The following is an extract from the first of these Lectures:

Naturalism is inadequate to account for the Bible itself; for, according to Naturalism, a literature must be the necessary outgrowth of the life of the people, and great men, religions, and institutions must be the necessary result of the growth and spirit of the age. As I have already shown, the literature of the Hebrews glows with the promise of blessedness to all men through the predicted reign of the Messiah in righteousness and love; and this promise is enunciated in that literature with increasing distinctness and emphasis as the centuries advance. And yet the Jewish people themselves were exclusive, bigoted, and intolerant; and, as their literature became more luminous with the all-embracing promise, the life of the people became more hard and contracted and self-righteous. A literature thus contrary to and above the life of the people cannot be explained as the necessary outgrowth of that life: it is best explained as the revelation of God.

In like manner, Naturalism must account for Jesus as the necessary outgrowth of his age. It must affirm of him, as of all great men, that his individual force is of slight account; all that was in him was but the outgrowth of his age; if he had not lived, the spirit of the age would necessarily have found utterance through some other. But Jesus cannot be accounted for as the natural outgrowth and product of his age. His age was, of all the ages, the most barren of spiritual life; polytheism had decayed into Epicurean scepticism; Judaism had degenerated into the formalism of the Pharisee and the unbelief of the Sadducee. Jesus was in all particulars unlike his age, and contrary to it: not only so; but he introduced into it a new life, and commenced its transformation into his own likeness. The world lay like a burned field,—nothing visible but the blackened cinders of scepticism and the scorched and hollow stalks of empty profession. Jesus came; and life, verdure, and fruit appeared. There went forth, from the very publicans, Matthews; and from the very Pharisees, Pauls: from that ungodly age there went forth godly men and women, confessors and martyrs,—a living Church of God, a power of faith and love, which have been the admiration of all succeeding ages. Demonstrably, here was not a life spontaneously developed out of humanity, but a life coming down upon humanity from above,—an energy of God's redeeming grace entering as a new and renovating power into the history of man.

And here we notice this peculiarity of the Bible,—while it is an authoritative record completed ages ago, to which all Christians defer as their law of life and faith, yet it is not a record which binds the future under the past, and restrains the progress of thought and civilization; but it is a book full of the seeds of truth, out of which life and civilization are perpetually developed, and where principles and ideals are for ever in advance of all the progress of man. In this it is unlike all other records. Maine remarks, that "the greatest part of mankind has never shown a particle of desire that its civil institutions should be improved, since

the moment when external completeness was first given them by their embodiment in some permanent record." "Instead of the civilization expanding the law, the law has limited the civilization." "In progressive nations, social necessities and social opinion are always more or less in advance of the law." The Bible is a record completed nearly eighteen hundred years ago; yet it has never limited human progress. Social necessities and opinions are never in advance of it; but, unlike all other codes and records, it is evermore the stimulus, the law, and the ideal of a ligher life for the individual, and of a purer and better civilization for society.

We have received a copy of a tract on Revelation, the first of a series of Short Comments on Brahmism, designed for educated Natives. This tract is a review of Baboo Chunder Sen's pamphlet on the same subject. "Not only is intuition a revelation from God, but it is the only possible revelation," says the Baboo. But then, rather strangely and inconsistently, he admits that there are "intuitive truths in the Koran and Shastras;" "whatever leads us to know and love the truth as it is in God, is fairly entitled to be called Revelation." "A book revelation is self-contradicting and suicidal." All this is a strange jumble. Given your intuitions, from God, what is to hinder their being put into a book? The tract points out these inconsistencies. We give an extract from this tract (which may be obtained at the Tract and Book Society's Depository):

"If there is 'an internal revelation,' Divinity in the soul, Oracle of God, never-ceasing voice of the Creator, why have men in all ages of the world never heard the divine voice or read the internal revelation? Those of them who made the greatest progress in religious truth received it from the book of nature, or from the living voice of the teacher. And if the Creator speaks in distinct, unmistakeable tones in the heart of the Babu, why did the Babu pass through so many phases of faith, as he did before he stumbled upon the rock of intuition? and why does he even now continue to utter contradictions and paradoxes which belie all the pretensions of intuition? Either the voice within him is a mere delusion, or a lying, blundering divinity; worthy of the condemnation which the poet pronounces on the pretended oracles of Greece and Rome."

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PERILOUS TIMES.—V.

Lovers of pleasures more than lovers of God. (2 Tim. iii. 4.) We were created to love God with all our heart and soul, and were endowed with the necessary powers, including free-will, which is essential to all love. We thought we could not get the full benefit of our free-will unless we started off on a track of our own. We fancied that in a universe so crowded with good things as this, we would find enough to satisfy us, without God; instead of receiving their testimony to God, instead of noticing the message so legibly written upon the forehead of all things, Seek Him that made us, we turned our backs upon Him, and abandoned ourselves to covetousness. What else than covetousness is it that leads men to attach more importance to the creature than to the Creator? The world is not more replete with the riches of God's goodness, than it is with the complaints of disappointed men. But instead of turning from the creature to the Creator, man turns only from one worldly object to another, and refuses to learn the lessons of experience. The Gospel comes to his help and raises up witnesses to the readiness and ability of the Saviour to satisfy those who seek him, and redeem them from sin, their enemy and tyrant. Many turn to the Lord, and receiving his love learn to love him with all the heart and soul, and to find their happiness in conscious union with him. Some others, who do not like to see anybody getting a prize without their participation, come forward as followers of Christ. But they have never really given up their confidence in the world; they still cling to the idea that the world can do something for them; to renounce it utterly would seem to them like throwing themselves over a brink; they must have two strings to their bow. So while they come to Christ they send a sidelong glance to the world, as much as to say, You must not think I am breaking with you; I am no fanatic; wait a bit. They try Christ, (as they fancy,) and they find, (as they expected,) that he does by no means fully satisfy them; there is plenty of room in their hearts for the world's gifts, and so they turn to the world, without however, renouncing their connection with Christ. Christ, however, is not going to deny himself, because some myriads of people insist upon splicing his Gospel with the world's Gospel; he will not commit himself to any who do not renounce all to follow him; he will not give peace and joy to those who do not believe in his power to satisfy them. These poor people imagine that they have tasted the King's supper; nothing of the sort; they have simply eaten in one of the booths erected outside the palace; not having genuine confidence in Christ, not being willing to sever their connection with the world, they have not received the embrace of the King's Son, nor been conducted to his banqueting chamber. They fancy that they have tasted the matter and found out by personal experience what it is that Christ does for his people. So they go after the world's pleasures, and teach men that it is a good thing to know Christ provided you have your full share of the good things of this life; it comforts you when your conscience troubles you, and is otherwise useful. Thus they malign Christ; thus they falsify the Gospel; thus they make a new Gospel of their own and obtain for it great currency, while the true Gospel is left in a corner as a dead, effete thing. It is all a horrible slander; they know not what Christ can do for his people, nor can they possibly know it, while they love pleasures more than God.

The fact that they do so in shown in this, that their ingenuity is employed, not in finding excuses for neglecting worldly pleasure that they may seek more of Christ, but in finding excuses for seeking the pleasures of the world. Their grand aim is not to minimize the demands of the world upon their time, that they may have more for communion with Christ and with his people, but to reduce the claims of religion to a minimum, so that it may not interfere with their worldly engagements? Have I been a wilderness unto you, said God to Israel. Their eagerness to turn to other objects and to put their trust in other aids, seemed to indicate that they had tried God and found him wanting; they had gone out after him and found themselves in a wilderness with nothing to satisfy them, and so had to hasten back to Egypt. Such is the calumnious representation made by multitudes who call themselves Christians, and who manifest a feverish solicitude to get all they possibly can out of the world. How many who already have abundantly of the world's good still consecrate almost all their time to the pursuit of business, reserving a portion for pleasures, and yielding to God a form of godliness during a portion of the Sabbath. Christians of the present day are finding out what their fathers never dreamed of, that Christianity has no sabbath, and consider it an intolerable burden to be religious all the day, a fact that declares unequivocally what sort of faith they have in Christ.

One that truly loves God and knows his love, will sympathize with him in his pity for perishing souls, and will joyfully recognize the privilege accorded him of telling Christ's love to his fellow-men. My meat is to do the will of him that sent me and to finish his work, said Christ; and they who are taught of him find their joy too in doing the Father's will. No entertainment that the world can arrange, will give them half the pleasure that they derive from being permitted to speak to some poor sinner of Christ's readiness to save.

It is just possible that the love of pleasure influences some even in what they regard as the worship of God. The studied arrangements to get music fitted to captivate the air and stimulate the imagination in churches, may have more to do with esthetic gratification than with the soul's communion with God, and all the efforts to make the church service like a spectacle, may in reality be more for the purpose of agreeably occupying the spectators than for the sake of One whose pleasure is in them that fear Him, in them that hope in His mercy.

ELECTION.*

If our correspondent will allow us to say it, our own impression of his letter is that it is somewhat wanting in the logical element, and where it is logical, the logic is misapplied. He takes it for granted that his doctrine of election is the Scriptural one, and that the opposition men feel for it is simply owing to their alienation from God. God cannot please sinners; the doctrine of election does not please sinners; ergo, that doctrine is true. Believers admire the ways of God; believers take pleasure in the doctrine of election; therefore, that doctrine is true. We acknowledge that our correspondent does not put it so baldly, and that it does not assume this logical form in his letter; but throughout the letter there is a tone of strong reproof addressed to those who do not rejoice in the doctrine, as though their bad heart prompted the opposition. This may be very well when the writer's doctrine of election has been shown to be the doctrine of Scripture, in consistency with the teachings of Scripture generally. It so happens, however, that the number of believers who do not hold that doctrine is much greater than the number of those who hold it, and the complacency that many Presbyterians and others have in it, is fairly counterbalanced by the complacency that some millions of Wesleyan and other believers have in the doctrine of the salvability of all.

Our correspondent confounds the argument for final perseverance with that for election. It is a delightful thing for the Christian to have an assurance that come what may his eternal felicity is secured; but we do not see that such an assurance is necessarily connected with the belief that there is not, never was, and never will be any possibility of

* In continuance of the article in last week's *Guardian*.

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salvation for the great majority of those who are born into this world. For instance, the editor of the *Bombay Guardian* formerly held the doctrine that some only were elected, and does not hold it now; yet the assurance of his everlasting union with Christ is just as unwavering now as it was before. If there were only a certain number of places in heaven available for men, and you should get a ticket for one of those places, you might think yourself particularly happy, though hardly if you thought much about those who had failed; if there were an unlimited number of places, enough for all, and you should seek and obtain a passport, we do not see that your happiness or your assurance need be impaired by the fact that whosoever would might come too.

"It is a doctrine for the believer, for no other can ever be in sympathy with it." A vessel has foundered, some hundreds are in the waters, ready to perish; there is a boat into which a dozen may clamber, but no more, for it could not possibly contain another one; we can imagine the twelve that find themselves safe in it, congratulating themselves upon the fact that such a boat was there within reach; we can hardly conceive of their congratulating themselves upon the fact that the boat could hold just twelve and no more. If they did that, we should think them monsters in human form.

Now it does seem to us very strange that it should be thought a creditable thing in Christianity, that the very first thing a Christian does after having looked to the self-sacrificing Lamb of God as his Saviour, is to look with complacency upon a decree of everlasting perdition, inevitable, issued against the great majority of his fellow-creatures before they were born, from the foundation of the world even. No, we cannot believe that such appalling selfishness is harboured by our fellow-Christians who believed in the Calvinin decrees. A thing to be believed must be apprehended, and we do not think they ever allow themselves to contemplate the real meaning of the dogma they are subscribing. It is their privilege to know that believing in Christ they have eternal life, and that none shall ever pluck them out of his hand; but this does not require them to believe that the mass of men are under everlasting and hopeless reprobation.

The soul that sinneth it shall die. We recognize the perfect justice of the penalty attached to sin. We do not look upon the cross of Christ as necessary to guard the justice of God from impeachment, because of the perdition of sinners. We have no quarrel whatever with the doom pronounced against sinners. We do not think it possible for any finite being to over-estimate the heinousness of sin committed against a Being of infinite perfections and all-transcending glory. The question at issue is simply this: What is the love manifested in the Gospel? what is its length and breadth and height and depth; whether or not it extends to all the members of the human family; whether it will have all men to be saved and to come unto the knowledge of the truth, or will have only a minority to be saved. Well, we find it written as with a sunbeam over the whole face of the Gospel, that God loves all sinners, and has made provision for their salvation, and that if any perish it is because they do not avail themselves of what is freely offered to them. Ye will not come unto me that ye might have life. How often would I have gathered you—but ye would not. Our correspondent quotes the words, He *shutteth* and no man openeth. Well, the action of shutting presupposes the door open. And this is just the fact expressed in the passage. The Gospel is sent to men; it shows them their sin and the sufficiency of Christ to save them; the Holy Spirit presses upon them the obligation to submit and receive Christ; but if they persist in clinging to their own will and their own ideas, he is grieved away, they lose their impressions and are abandoned to hardness of heart. As I live, saith the Lord, I have no pleasure in the death of the wicked, but rather that he turn from his wickedness and live. His pleasure is that he turn, and he gives evidence of this by bestowing all that is needed in order that he may turn. "If a brother be naked and destitute, and one of you say, Depart in peace, be ye warmed and filled; notwithstanding ye give not the things needful, what doth it profit?" What kind of love is this? It is true that God is under no obligation to give life to sinners; but when we find that He does manifest a profound interest in them, declaring his pleasure to be that they should turn (which without his Holy Spirit no finite being could do), we are warranted in concluding that there is no decree on God's part forbidding their salvation.

We have no pleasure in handling these points of controversy about which Christian brethren see so differently; and having now said what seemed to be required by the letter of our correspondent, we propose to drop the subject.

WHAT IS TRUTH?

Could not steadfastly look to the end of that which is abolished. (2 Cor. iii. 13.) Could not fixedly behold, distinctly apprehend, the end or scope of that which was in its nature terminable. It was of highest importance that the Jews should have exalted conceptions of their dispensation while it lasted; if its temporary nature had been more distinctly indicated, they would have lost their interest in it, and its demands would have lost their sanction. While sacrifices were to be offered, it would not do to speak disparagingly of them, as mere shadows, meaningless in themselves. This is a sufficient explanation of the fact that the New Testament dispensation, while abundantly predicted, was not more clearly described in the Old Testament.

The vail is upon their heart. (15.) The *could not* is succeeded by the *would not.*

We all are changed into the same image. (18.) The excellent and marvellous thing about this glory is that just so far as it is discerned, it changes the heart and life and being and destiny of the spectator. This glory creates itself anew in the heart of every believer. God is here engaged in the work of creating new heavens and a new earth. When we fully see the glory of God in the Gospel we shall see it everywhere; 'the whole earth is full of thy glory.' We shall be like Him for we shall see Him as he is.

We have renounced. (iv. 2.) Every thing of the nature of hypocrisy, guile, double-mindedness, disingenuousness, is opposed to the revelation of the Gospel. The preacher must be transparent, that he may himself fully receive, and that he may fully impart, the glory of the Lord. If the Gospel does not shine through us, we have reason to think it does not shine *to* us. The apostle in this verse is still carrying out the figure of the veil. We have put away the veil of self-disguise and duplicity; and the intimation is that there are teachers who have not done this, but practice some measure of jesuitry; presenting such aspects of Christianity as suit them and their purpose best and leaving others undisclosed.

If our Gospel be hid. (3.) The Greek is, veiled. And so iii. 18, 'with unveiled face.'

The god of this world. (4.) The petition 'Thy kingdom come,' implies that another kingdom is present. He whose will is done by men is Satan. His will is just the opposite of the Decalogue and of the Gospel; he says to men, Worship not the One living and true God; worship idols; use profane language; make light of the Sabbath; make light of parental claims; make light of marriage; allow yourselves in fornication, adultery, lasciviousness; make light of the interests of your fellowmen; set your own interest above every thing; live for the present; exclude Christ from your thoughts; search not the Scriptures; attach no importance to prayer; if you go to church let it be from the lowest, not the highest motives; keep at a good distance from those who take up their cross and follow Christ; and most religiously, with one accord, at whatever cost, do men obey these commands. As a mere matter of fact, no one can deny that Satan is the god of this world. The thing is too palpable, too gross to be denied.

Hath blinded. (4.) This is Satan's work, not God's, and it teaches us how to understand passages in which God is represented as hardening the hearts of men. These passages are always explained by the facts, an examination of which will show that God tendered the parties light and help, and dealt with them in a way fitted to soften their hearts, and when they manifested their determination not to yield, then only he withdrew, taking with him the barriers that limited the power of Satan over them. Thus Christ hardened the hearts of the Nazarenes, by withdrawing from their city, and of the Gadarenes, by leaving them to themselves. They that put a veil over their eyes to hinder them from seeing, will soon lose the faculty of seeing. Seeing ye put away from yourselves eternal life, lo, we turn to the Gentiles.

The light of the knowledge of the glory of God, in the face of Jesus Christ. (6.) The reference is still to Moses and his veiled glory. Only they who are illumined from on high, can discern this glory. But with the Gospel comes to all the offer of the Spirit.

Always bearing about. (10.) In respect to our manifold and severe trials, we have a conformity to the dying of Christ; in respect to our unsubdued spirit, our loyalty, faith, perseverance, it is made evident that we participate in the life of Christ.

That the life of Jesus might be made manifest in our mortal flesh. (11.) That by our readiness to suffer for Christ's sake, and by the peace and joy given us in the midst of persecutions, it may be made evident to men that Christ is a living Saviour, present with us and sustaining us. How deplorable the error that leads many to shun a path of duty because it is a path of tribulation, as though our *highest* duty were to preserve health, property, and position; thus we cut ourselves off from the opportunity of demonstrating to the world that Christ is a living Saviour.

Death worketh in us but life in you. (12.) The patient enduring of tribulation by the apostles, tended to confirm the faith of the Corinthian Christians, and to quicken them in the divine life.

For your sakes. (15.) Paul, in his humility, traces the delivering mercies which he enjoyed, to God's interest in the Corinthian Christians.

Building of God. (v. 1.) The preposition is peculiar in the Greek, *ex*, out of, from, proceeding from. The word building is in opposition to tabernacle, tent, the perishable body. We have it, ready, and pass from the body to it. In iv. 14, the apostle looks to the resurrection of the body, here to an exchange at death. (See v. 8.) Christians are to look to both these; immediate glory with Christ, and fulness of the glory of Christ when his enemies are made his footstool.

From heaven. (2.) In the previous verse, eternal *in* the heavens. So Christ is represented as sitting down for ever at the right hand of the Majesty on high, and he is also represented as coming, descending from heaven (New Jerusalem also). This is easily reconciled. Christ comes in all the glory of the Father; his throne comes with him; heaven comes with him. The word here rendered 'house' is different from the word in v. 1. Is there a blending of the two ideas in these verses? the heavenly home, and the resurrection body? or is there a third idea lying beyond our experience, and which we are not yet in a position to grasp?

In this tabernacle. (4.) Perhaps this is rightly translated tabernacle, and the reference really is to the tabernacle state preceding the temple state, and there is coming a time when mortality shall be swallowed up of life even with respect to the body. Such a time is coming, but when? Is the thing here spoken of conquerable by faith, as Paul seems to intimate in Phil. iii. and Romans viii. 11?

Absent from the body. (8.) More literally, this might be rendered, unhoused from the body and housed with the Lord.

We labour. (9.) 'Our ambition is' would be a truer rendering.

We must all appear. (10.) Be manifested (as in v. 11), appear as we really are. Judgment must begin at the house of God. When the truth as it is in Jesus shall be unequivocally revealed, every Christian will be made at once aware of all in himself that was not conformable to the mind of Christ. The judgment of God is in the Gospel, but alas! too many Christians do not receive it fully, and something in themselves remains unjudged, till that day of Christ's glorious appearing. Blessed are they who receive the whole testimony of God, and submit themselves now to the judgment of Christ fully, and attain to the stature of perfect men in Christ Jesus.

Epitome of News.

Saturday, May 25, 1872.

—A friend in Calcutta says: "I think the Viceroy thoughtful, conscientious, painstaking, simple, and unpretending too. He has most favourably impressed, I suppose, all in Calcutta."

—Moolvie Liakat Ali will be tried before the High Court in Allahabad in July.

—The Wudwan extension of the Kattywar branch line is now open for passenger and goods traffic.

—The *Guzerat Mitra* states that about 10,000 Native bards were assembled at Rajkote in honour of the prince's wedding.

—*Madras Times:* "We learn that Mrs. Brotherton, the wife of the late Rev. T. Brotherton, M.A., Cantab, Missionary of the S. P. G., Nazareth, Tinnevelly, died a few days ago. She was buried by the side of her husband at Nazareth."

—An American paper states that the Japanese Minister at Washington wishes to send fifteen American ladies to that country to teach the English language, and ordinary branches of education. The American ladies were so anxious to go, that four hundred applications have been sent in, chiefly from those employed in the Educational Department. They were to be paid at the rate of one thousand four hundred dollars a year for three years, and to have their expenses paid to and from Japan.

Monday, May 27.

—*Friend of India:* "There is much talk of a subscription for Mr. Cowan. We wonder it never has occurred to anybody to propose a subscription for the widows and children of the men blown to atoms at Kotla. Their fate must be terrible. We know the danger of seeming to sanction a rebellion, which not a writer in India has sanctioned, but there would be no such sanction here, and a subscription would partly redeem a cruel wrong."

We are *d'accord* with the *Friend of India* in this matter.

—*Lucknow Witness:* "The conviction seems to be growing in the hearts of God's people in India that a time of refreshing is near at hand. We have just read an interesting letter from an intelligent gentleman who recently made a tour of the Missions of North India, and he speaks of this as one of the most noteworthy things that had fallen under his observation. Every where God's people were lifting up their heads in confidence and hope."

"We know some good and faithful chaplains whose ministrations are acceptable to all, and whose presence is a blessing to the army and to India, but we fear this cannot be said of a majority. A complaint has reached us from some pious soldiers in a station where the Romish innovations have become so offensive that the commanding officer has excused a number of the soldiers from entering the church, although they are still compelled to march with the rest, and to remain in the church compound while the Aaronic ceremonies are going on within. There is a room for soldier's meetings at the same station, but the men who would gladly worship in it are forbidden to do so, because they have no minister to officiate for them. We protest in the name of common sense against this so-called provision for the spiritual wants of our soldiers. It is too serious a matter to be called a farce, but it is not saying too much to call it religious intolerance."

—*Pioneer:* "A lady, travelling from Sealkote to Srinuggur, met with a terrible disaster. A dooly containing her only child; a little girl about ten months old, was swept away by a swollen torrent, and the child was drowned, as well as the ayah, two children of the latter, and the bearers. It is believed that the body of the English child has not been recovered. The bereaved lady has returned to Sealkote."

—A Mr. Prockter, at Calcutta, had been drinking very hard for some days; he took some doses of French polish, used for furniture, and a quantity of carbolic acid and essence of peppermint mixed. He died the same night.

—*Times:* "However long and however carefully the French may dwell on the disastrous war, the burden of which still weighs so heavily upon them, they will, probably, never be able so to command their feelings as to arrive at the real truth as regards its most important incidents. It is said that lookers-on understand the game better than those who play it; and certainly, things which were as clear as daylight to us at the time they passed before our eyes seem still to be a puzzle to the French, who were then unable, and are now unwilling, to see them. That the war went against them is very nearly all that the French can be brought to acknowledge. The loss of two provinces and of two hundred millions of money is only too terrible an evidence of the general fact. But everything besides is still in question; the rulers of the country practised deception on a scale sufficiently large to be assured that 'something would stick,' and they, indeed, succeeded in so wonderfully weaving fiction round the slenderest thread of history as almost to baffle all future attempts to unravel the real from the imaginary. There was, it would seem, no defeat in the case; the disasters can all be ascribed to causes over which France as a nation had no control. For more than a twelvemonth France has been looking for a scapegoat—for the 'coward,' the 'imbecile,' the 'traitor,' who can alone be held answerable for the inopportuneness of the war and for its ruinous results. We have thus seen the Emperor Napoleon, Jules Favre, Trochu, and others 'lynched' by the opinion which should have judged them. Marshal Bazaine's turn has now come. The 'heroic defender' of Metz is branded as its 'base betrayer.' The Commander of the Army of the Rhine, which could have 'saved' France, is charged with having deliberately 'sold' her. Marshal Bazaine is to be brought before a Court-Martial."

—The Government has sanctioned a grant of Rs. 4,78,813 for repairing and further strengthening the telegraphic lines destroyed by the storm on the East Indian Railway the other day.

Tuesday, May 28.

—An article in the *Bombay Gazette* begins as follows:—

"The ratification by the United States' Senate of the Supplemental Article to the Treaty of Washington, which provides for the withdrawal by the States of their claim for indirect damages on the understanding that no such damages shall be claimed by Great Britain in any future war, is creditable to the good sense and love of fairness of the American people."

Times have changed since some of the good people of Bombay were for giving a public dinner to Semmes, and since the prophecy of the *Bombay Guardian* that England would pay for his piracies was regarded as preposterous.

—*Statesman:* "A lascar on board one of the vessels in Calcutta having been sent down by the engineer to the coal-room on business, did not come out again. His delay in coming up induced the engineer to despatch a second lascar, who also never returned. A third man was then sent down, but he was observed staggering and was dragged out. The two first having been subsequently looked for, were found to be dead. The man who was rescued is in a fair way of recovering. It is believed that the gas escaping from the coals was the immediate cause of the deaths."

—Same; Poona: "The Khurrukwasla Waterworks are progressing well, and it is hoped we shall have water in Poona next year. There is a regular water-famine in the city now—all but sixteen reservoirs being open, and in these there is very little water. At each you will see a large crowd of natives yelling and abusing one another to get at the valuable element first. Accidents often occur by women being pushed into the tank."

—The *Arjyadaya*, a Bengali periodical published at Barripore, published a serious charge against the Post Master of that place. Mr. Tweedie, Officiating Post Master General, took up the matter and wrote to the editor saying that the charge was untrue, and threatening that "any similar untrue charge published in future in your paper will compel me to enter a prosecution for libel against you in the civil court." The editor very spiritedly re-affirmed the charge, and called upon the Post Master General to prosecute him that he might have the opportunity of proving the charge. Mr. Tweedie took no further steps: but the *Times of India* hears that the matter has received the notice of Lord Northbrook, who has expressed his disapproval of Mr. T.'s letter.

—The death of Rao Sahib Gopalrao Myral, late Dewan of Baroda, is announced.

—*Indian Statesman;* Mhow: "A serjeant of the Hussars here committed suicide on Friday night last by blowing his brains out with his carbine.

Wednesday, May 29.

—*Overland Mail, May 10th:* The Permissive Prohibitory Liquor Bill was "talked out" on Wednesday, May 8, a motion for adjournment being defeated by 369 votes to 15.—Mr. Gregory's motion on behalf of the shareholders of the Old Bank of Bombay was rejected by 116 votes to 78. —Sir C. O'Loghlen's motion deprecating the appointment of Colonel White to the Lord-Lieutenancy of Clare, was negatived by 257 votes to 41. —The Chancellor of the Exchequer, interrogated by Mr. Onslow in the House, on May 7, justified, amid general cheering, the Government prosecution of the Tichborne claimant.

The Whit-Monday (May 20) Volunteer field-day at Chobham is abandoned, in consequence of the inability of the South-Western Railway Company to convey the forces.

A great speech against the Imperialists was delivered in the French Assembly on May 4 by the Duc d'Audiffret Pasquier. The enthusiasm was described as greater than at any sitting of the present Parliament.

King Victor Emmanuel is taking active personal measures to relieve the sufferers from the Vesuvius eruption. 50,000 persons are estimated to have been driven from their homes.

A serious riot has taken place at Kharkow in Russia. The troops fired on the people, killing and wounding many persons.

Prince Bismark is in a bad state of health, and intends retiring from public affairs for several months.

A strike among the seamen and dockyard labourers at Southampton compels the P. and O. Company to temporarily take their homeward steamers to the Thames.—The trial of Mr. Edmond Edmonds, solicitor of Newent, for the manslaughter of his wife, has resulted in a verdict of "Not guilty."—The Exchequer receipts from April 1 to May 4 amount to £7,233,591, nearly a million and a quarter beyond last year's receipts in the same interval.—The Bank discount rate has been advanced from 4 to 5 per cent.

Amongst the deaths recorded this week are:—General Sir J. L. Pennefather; General J. Hall, late 1st Life Guards; Admiral W. Croft; Col. F. H. Turner; Lieut.-Col. J. H. Macdonald, late Bengal Arty.; Lieut.-Col. T. L. Mayne; Major P. R. Cheape, 96th Regiment; Marquis Camden; and Hon. W. Wrottesley.

William Roupell, the ex-M.P. for Lambeth, who was convicted some years ago for forgery of his father's will, has declined the offer of a ticket of leave. He prefers remaining in the prison, where, it is stated, he has immense influence over its inmates, and in cases of sickness is most patient in his attention to the sufferers.

Brigham Young has been released upon *habeas corpus* by the Probate Court of the Territory of Utah. The judge, who is a Mormon, overruled the objections raised on the part of the United States Marshal, declaring that all the proceedings of the supreme court in the case were illegal. Notice of appeal on the part of the United States Marshal was given, but in the meantime Brigham Young is free.

The seventy-third annual meeting of the Religious Tract Society was held at Exeter Hall, under the presidency of Mr. Stevenson, M.P., on May 3. Mr. Davis, the secretary, read an abstract of the report, stating that during the year the society have published 110 tracts on various subjects, independently of the weekly periodicals, the *Leisure Hour* and the *Sunday at Home*, and the four monthly magazines for children; the total number of publications issued being 320. The yearly circulation of the publications through the trade and the various agencies at home and abroad have amounted to about 50,000,000. The foreign operations of the society extended throughout Europe and Asia, and absorbed a large proportion of the publications issued. The total receipts for the year had amounted to £121,943, and the expenditure to £120,004.

—A writer in the *Times of India* says, with reference to the marriage of the young Thakoor of Rajcote: "In the name of common sense, why, on such occasions, should the Durbar be obliged to feed about five thousand beggars for a fortnight, who for the mere purpose of feasting and receiving over and above what they eat or destroy, a few rupees and perhaps a *puggree*, congregate from all quarters, some of them having travelled as far as one hundred and twenty miles? Why should those who have charge of minors permit such reckless waste? I should like to be informed whether or not the presence of a lot of prostitues be a necessary appendage to the marriage ceremonies of a Raja. Could their services not be dispensed with? Are their horrid shouts and filthy gestures conducive to the fostering of morality and virtue in the hearts of the spectators? Is such a custom countenanced by the Hindu *shastras*, or must they necessarily be retained to grin, and sing, and dance before the bridegroom, not only in the palace yard, but also in the public street, as he performs his nocturnal rounds? Such a spectacle is base and degrading in the extreme, and to our mind, it exhibits a very unfavourable aspect of the morality and the enlightenment, the refinement and civilization, of one of the senior *alumni* of the Rajkoomar College."

Thursday, May 30.

—It is stated that £12,000 has been offered and refused for the horse Favonius.

—It is stated that when Mr. Arthur Crawford wanted to leave Bombay on account of his health, his creditors were a difficulty, but he extricated himself by inducing his subordinate, Mr. Hormusjee B. Viccajee, to stand security for Rs. 10,000. The present Commissioner, considering this illegal, has called upon Mr. Viccajee to resign, and he has done so.

—*Asiatic:* "The late reception at the Académie Francaise was invested with an intense but sad interest by the eloquent sketch given by M. Camille Rousset of that wasted genius, Prevost Paradol. Forcible as Swift, cultured to the highest level of the present age, first among the foremost journalists of France, he waged for years a terrible war against Imperialism. At length he attained the height of his ambition, was recognised as a political power, and beheld a prospect of escaping a perpetual domestic misery which embittered his whole career by the touch of poverty. Sent by Ollivier as Minister to Washington, all seemed within his grasp for which he had lived, when the news of the war with Germany fell on him as ruin, and the ablest political writer that France possessed, died a suicide."

—*Spectator:* "Vesuvius has been in eruption all the week, and for a few days, notably on the 26th April, it was feared that Torre del Greco and other towns round the bay would be destroyed. The roar of the mountain was frightful, 'like millions of peals of thunder roaring at the same time;' a column of ashes was thrown up to such a height that they fell even in Naples, and in Portici lay an inch thick; while the lava, incessantly brusting through new orifices, poured down towards the sea, The number of persons killed is said not to exceed eighty, but the towns at the foot of the mountain were for a time depopulated, their inhabitants flying to Naples for security."

The noise is described by another as a cannonade, a loud continuous roar, which never ceased a moment for forty-eight hours. At the distance of twenty miles it shook the windows and murdered sleep.

—*Levant Times:* "It recently became known to the Sultan that a certain Dervish Bey, of Diarbekir, a descendent of the Prophet, had in his possession a slipper said to have been worn by the Prophet, and his Majesty accordingly commanded him to bring it to Constantinople and place it in the Old Seraglio. The relic was to be publicly exhibited in the Old Seraglio for three days."

—*Bombay Gazette:* "Advices from Pomerania and Eastern Prussia depict a wretched state of things in some localities. All the houses abandoned, long stretches of country well-nigh without inhabitants, and the fields in many places lying fallow, so that one almost feels as in a desert. Men, women, children, and old men all are emigrating."

—Smiles' Self-Help has been translated into Japanese.

—A telegraphic message, announcing the result of the Derby, was received from England yesterday by the Submarine in two minutes, and by the overland line in three.

Friday, May 31.

—The *Peshawur*, with our next Mails, left Aden yesterday at 1 A. M.

—Our high mortality continues. 404 deaths last week, of which 67 by Small-pox. Yet the Vehar water is said to be clearer this year than it was last.

—Dean Stanley in the Lower House of Convocation, on the Athanasian Creed: "Knowing how entirely these Damnatory Clauses are universally condemned and disbelieved, I might have been well content, using the image of a distinguished statesman, to have looked upon them as 'a range of extinct volcanoes,' whose jagged and picturesque outline not only pleased the eye, but indicates that their sulphurous fires have long ceased to burn, and their destructive floods of lava have long ceased to flow. When I think of the stumbling-block, the unnecessary stumbling-block this formulary presents in its public recitation to our Nonconformist brethren who have not the familiarity which deadens our minds and consciences to it, I feel it my duty, at the expense of time, and trouble, and temper, to do my best to relieve the coming generation of English Churchmen and of English clergy from this almost intolerable burden."

—The Overland Mail closes at the General Post Office at 3½ P. M. every Friday, during the Monsoon.

—The *Statesman* says Mr. Hormusjee Viccajee has withdrawn his resignation.

Selections.

PRESENT HELP—CONTINUAL VICTORY!

What the soul needs is not occasional but perpetual aid. Its wants never intermit, its enemies are always at hand, its temptations are omnipresent. The hour arrives not, nay, the moment never comes, when it can stand alone. Essential weakness is its own nature, separate from God. Its safety is in a wondrous capacity to be filled, inspired and energized by God. To be thus divinely possessed and used is its true life and power. But that the life and power may be continuous, the divine indwelling must be perpetual.

Continual spiritual victory is then conditioned on abiding faith in Jesus as an ever-present Saviour, who is always "with" the universal church, the smallest Christian group, and the humblest individual, according to his several promises: "Lo, I am with you always, even unto the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." An occasional Christ, to come to our aid, now and then, in special emergencies, would not meet our spiritual necessities. It would be a limitation too much like that which attended the earthly mission of Jesus, "in the days of his flesh." When he was in Galilee, he was away from Jerusalem. When he was healing the sick, or teaching the multitudes by the seaside, he could not minister similarly to human wants in the temple. And so he said to his disciples, that it was "expedient" for him "to go away," that, by the presence and power of the Comforter, the Holy Spirit, he might be the more fully with them. Thus they would have a double conception of him: as "a great high priest passed into the heavens," by reason of whose perpetual intercession they could "come boldly unto the throne of grace," and could "obtain mercy and find grace and help in time of need;" and as "Christ in them," a sanctifying presence, penetrating their whole being with the influences of the Spirit.

Now this is more than theory. This is the secret of spiritual victory. Next to justifying faith in a crucified Jesus, as an initial experience, faith in a living, indwelling Christ, always present to impart holy power, and to enable the soul to "overcome," is the fundamental Gospel idea. No legal struggles, no desperate resolutions, no intense watchings, no agonizing prayers, even, will result in continuous victory. There must be added a peaceful surrender of the soul into the hands of a present Christ, to be kept; with the full faith that he will save it from present spiritual danger and the now urgent temptation. Each one must realize that his or her personal sins, weaknesses, or trials are perfectly within the scope of Christ's immediate grace; that no besetment is too strong for his conquering arm, at any moment, in any circumstances. No case is so "peculiar," whether from the magnitude or the pettiness of the acts involved, from the eluding brevity or the chronic nature of the trouble, that Christ cannot ensure a complete victory "just now." Let us illustrate our meaning by actual experience.

A letter lies before us, addressed, in private correspondence, to a lady, in which is this artless account of the victory gained by a friend of the writer: "Mrs. B. has lived, for some years, in a spirit of entire consecration to God; but having been carried through months of trial, bereavement, and sickness, she was enabled to drop down, or 'let herself down,' into Jesus so completely, as to be able to testify, moment by moment, 'Jesus saves me, saves me now.' She applied this 'keeping power of Jesus' to each event of life; to the cares of home life, the mother's duties, &c. Before this entrance into a life of Rest, she had been so tried with servants, as to feel, at times, a longing to die; and her little boy, two and a half years of age, was also a severe trial to her, as he was remarkably willful. Now, one look from her eye reduces the proud spirit to obedience. Recently she had a severe test. A friend said some things which wounded her deeply. He knew perfectly what he was saying, and, for an instant, her spirit rose up against such an outrage. She just lifted her eyes to Jesus, and said: 'Jesus saves me, saves me now'! Such a flood of joy filled her whole being, that she had to go quickly out of the room, to be alone with God, overpowered with a consciousness of the Holy Spirit's presence."

It is not surprising that the Christian pen, which wrote this account, added: "Such experiences are so helpful! Do grasp this mighty truth more fully, and present it to those whom you meet. To S—— I gave it, last Saturday, for her nerves. She was miserable, and so unequal to keeping herself! I said, 'When you feel irritable, look up and say, Jesus saves me now from irritable nerves!' This has carried her over two days of nervous irritability restfully. Oh, how we grieve Jesus, by refusing to believe his promises: 'He shall be called Jesus, for he shall save his people from their sins.' 'The blood of Jesus Christ cleanseth us from all sin'—as true as they are wonderful! But so few will receive the truth in fulness."

This truth must be more clearly preached from the pulpit, and must be made more thoroughly influential in the experiences of God's people. At present, all sufficient help is offered, and this, accepted by faith, ensures continuous victory. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—*The Advance.*

MISSION IN HUDDERSFIELD.

Just a century has elapsed since Henry Venn resigned the living of Huddersfield. His immediate successor was a man so ignorant of Gospel truth, that their old pastor, when consulted by many of his congregation, felt it his duty to counsel secession. Some, however, took no part in the building of Ramsden-street Chapel, and keeping their places in the parish church, prayed earnestly for a faithful ministry. Surely they did not pray in vain. With the last three or four Vicars of Huddersfield, Venn would have enjoyed the fullest sympathy, with none more so than with the present Vicar, the Rev. W. B. Calvert, who is now in the position occupied for twelve years by this Christian leader of the last century.

It has long been the burning desire of Mr. Calvert's heart that a fresh baptism of the Spirit might be vouchsafed to this, the most beautiful and prosperous of all the towns in the West Riding, where the gratified lust for wealth seemed to have deadened the souls of most to any spiritual impression.

After much prayer a nine days' "Mission" was arranged, commencing on Saturday, April 13, and held in all the churches in the town. An appropriate letter from the Bishop of Ripon was printed on the hand-bills; and the Bishop preached on the Saturday in one of the district churches, and three times on Sunday in the Parish church. In the afternoon the sermon was to men only, and the large church was filled to its utmost capacity. The mission preacher at this church was the Rev. W. Hay Aitken, Vicar of Christ Church, Everton. He commenced on Monday, and continued to preach every evening for ten days to congregations, which notwithstanding unfavourable weather, steadily increased until, for the last three evenings, every aisle was crowded, and hundreds went away unable to obtain admission. The congregations must have numbered at least 2,500.

At first the after-meeting was held in the school-

room, but after three days the numbers became so great that Mr. Calvert had to request all who had already found rest in Jesus to retire, in order to make room for seeking souls. It was thought, therefore, to be the better plan for the future to hold these meetings in the church. As many as 600 stayed, and when, after the dismissal, those who were seeking salvation were invited to remain behind, four or five found full occupation till past eleven o'clock each evening in going from pew to pew, guiding one and another into the way of peace. Every night from ten to twenty went away praising God for his pardoning mercy; and, during the last few days, Mr. Aitken was in the vestry the whole morning, and once the whole day, seeing those who came individually.

The Mission has been blessed to people in all classes of society, and has been much used in bringing the Lord's children into fuller liberty, and in enabling them to realize their responsibility as God's witnesses. The same remark would apply, in a measure, to all the churches in which the Mission was held.

The Mission preacher of St. Thomas's was the Rev. R. Twigg, of Wednesbury, and there a great many young people were brought to God. At St. John's, the Mission was taken by the Rev. R. D. Monro, of Slad, near Stroud. On Sunday night, which, in all but the parish church, was the last night of the Mission, the snow, rain, and wind, must have kept many away; but in the middle of his sermon, the preacher paused, and requested all who had found peace with God, during the week, to stand up; more than forty did so, and while the rest of the congregation remained sitting, they sang a hymn of praise together. At the after-meeting, and at an out-lying hamlet, Mr. Monro was much assisted by Captain Sherbrooke, who also gave addresses in the week-day afternoons in a large public room; these meetings were largely attended by the upper classes, and the testimony of a Christian layman came home with power to many.—*The Christian.*

Miscellany.

—"Now and Then." An American Journal has the following:

The two following paragraphs strikingly illustrate the changes in this country during the generation between 1841 and 1871:—

"*Five Dollars Reward.*—Ran away from the subscribers on the 23rd Nov. last, the negro boy, Oscar Dunn, an apprentice to the plastering trade. He is of griffe colour, between twenty and twenty-one years of age, and about five feet ten or eleven inches high. All persons are cautioned not to harbour the said boy under penalty of the law. Wilson & Patterson, cor. St. John and Common-streets."—*N. O. Picayune*, 1841.

"*Died.*—In New Orleans, Wednesday, Nov. 2nd, 1871, the Hon. Oscar J. Dunn, Lieutenant-Governor of Louisiana."

—A man shall carry a bucket of water on his head and be very tired with the burden, but that same man when he dives into the sea shall have a thousand buckets on his head without perceiving their weight, because he is in the element and it entirely surrounds him. The duties of holiness are very irksome to men who are not in the element of holiness: but when once those men are cast into the element of grace, then they bear ten times more and feel no weight, but are refreshed thereby with joy unspeakable.—*Rev. C. H. Spurgeon.*

—Now, whatsoever you have in the providence of God been called to, accept. That is the meaning of the injunction. *In whatsoever state you are, therewith be content:* not, however, without aspiration, and not without the power of going out of it. But go out of it as plants go out of pots, not for the sake of being shifted, but because they have filled the pots with their roots, and the gardener says, "They must have room." So fill up the place where you begin in life that there is not room for you, and that you will have to be shifted. Whenever a man is wanted in any place he does not have to hunt for it, but it comes after him.—*H. W. Beecher.*

—If we are to credit the statement, a number of retail liquor dealers in Boston so far comprehend the situation that they are thinking of forming an association, of which the members will pledge themselves not to sell to drunken persons, nor to habitual topers, nor to "loafers," nor to minors, nor to those who, through their intemperance, neglect their families and business. "We want," say these gentlemen, "to make our business more popular and respectable." This is a commendable resolution, so far as it goes, which is not far. While they are reflecting, will the retail dealers be good enough to consider that their business makes drunken persons, and habitual topers, and loafers, and bad fathers? The plan seems to be to manufacture a class of these disreputable and unprofitable members of society, throw them over, supply their place by fresh recruits, in their turn to be discarded. Not very encouraging after all!—*Woman's Journal.*

—At a meeting of Christian workers representing the different departments of mission work among the London poor, the following statements were made:

"Mr. W. J. Lewis, of Spitalfields Gospel Mission, said he and his fellow-helpers sought to go down to the deepest depth of poverty and vice and work there. They found this in the Spitalfields lodging-houses. The houses where there were only men or women were not so bad, but those for both sexes were truly awful—garotters, thieves, prostitutes, the very dregs of society. But the Lord had given helpers in his work out of these very houses. The work has grown until he now has a band of fifty men and women working with him in the Gospel—Ragged-school, Bible-women, Missionaries, services of many kinds, including two in German. On Sunday evening they go out with music and singing—make a few apt remarks between the verses—thus get the people into the hall. How sustained financially? Began in 1863 with 'My God shall supply all your need,' and never found Him fail.

Mr. George Holland, of George-yard:—Has 900 children in Ragged School; 1,000 adults in connection with various meetings. Mothers' meeting of 160, of whom 105 are paying members. We get the refuse of the empire in the East-end lodging-houses—worn-out prostitutes from the West-end; worn-out thieves from all parts of London; worn-out tramps from everywhere. Every room in the district under visitation. No opposition; it has been lived down. Total abstinence an important part—can trace 1,000 reclaimed drunkards, of whom half are now Christians. Five years ago had an interesting meeting of 500 boys: the Editor of *The Christian* and Miss Macpherson were present. That was the origin of the Boys' Home at Hackney. Mr. Morgan, some time later, went with him through Spitalfields one Sunday—the speaker pointed out to him the old cholera hospital as a desirable place for Christian work; that resulted in the establishment of the Home of Industry, whereby already 900 children have been provided for in Canada, and whose income last year was £6,000. Mr. Holland has seventy voluntary labourers. He can trace ninety at work in various parts of the world. A woman went to a place in America which was visited by a minister only once in three weeks. She spoke at an experience meeting; a young man afterwards came to her saying, 'I am glad to find that you are from George-yard; so am I.' He is now virtually the minister of that place, and conducts three services every Lord's-day. Nineteen years ago Mr. Holland took out children to sing: it was a great means of keeping down opposition; the people said, 'The children have a right to sing, and the gentleman has a right to teach them.' The great mass of people living in courts and alleys never leave them on Sundays; we must not expect them at our meetings, nor to come to large open-air services; if reached at all, it must be by going in among them, and speaking to a handful of people—to twenties, or tens, or even twos, or one by one.

Lord Shaftesbury remarked that one feature of this kind of work must be that meetings in the week must be held late at night—to which it was responded, 'The later the better in many cases.'

Rev. Mr. Blake, of the Ragged Church Union, now living at Brentford, the county town of Middlesex, said it was the wickedest place in the land. There are 120 public-houses in a quarter of a mile; pays more duty to Government than any town in England, in proportion to its size. The speaker described his work there, concluding by saying that a clergyman had told him they were a very peculiar people—they feared neither God nor devil.

Mrs. Booth expressed her sorrow that she was there in place of her husband, who was absent on account of illness, and for whom she asked their prayers. If called to express in a single word the condition of the masses of the people, she would say they were awfully *indifferent* on the subject of salvation. All methods are expedient which are lawful in bringing the Gospel to them. Some object to anything approaching to sensationalism. This term is often misapplied. Anything novel in offering the Gospel is said to be sensational, and therefore reprehensible. I don't see how we are to be successful with men, without arousing them from their indifference. We must make the most of our instrumentality. Paul magnified his office. Nehemiah used means and trusted in God. It is good to have illuminations to attract to the Gospel, but keep them pure. We find no measures more successful than singing. It is now six years since my precious husband commenced his work in London, without a friend and without a farthing. He was in the office of *The Revival*, now *The Christian*, and met there a gentleman who asked him to take a week's services in a tent on the Friends' Burying-ground. At the end of the week the people would not let him leave, and so the work has gone on till now; the East London Christian Mission was established, which, through God's mercy, is supplying free sitting accommodation for 6,000 people; holding 200 services a week in and out of doors; and at the lowest calculation reaching 14,000 people every Lord's-day. We have men preaching the Gospel who were converted without a shirt to their back or a shoe to their foot, and who lived in the lowest dens of Whitechapel. When Christians will go forth two or three strong, and kneel in the street with only God to hear, and commence to sing or speak with only a few looking on, they will find that the Lord abundantly makes up for the suffering. Mrs. Booth endorsed what Mr. M'Cree had said about charity: they had altogether discontinued feeding the people, with the exception of poor saints, and other cases where calamity or sickness were self-evident, and which common humanity obliged them to relieve, so far as able.

Mr. Forbes offered prayer in response to Mrs. Booth's touching appeal on behalf of her dear husband, in which all present earnestly and lovingly united."

—*The Freeman:* "We have entered upon Passion Week, and Ritualists are essaying to equal Romanists in the superstitious observance of the ceremonies supposed to be proper in the celebration of the solemn events commemorated. The *Church Times* asks, 'Why should we not have organised over the length and breadth of the land, in parishes where Catholic teaching has once more happily become known, such services as those now a matter of course on Good Friday in St. George's-in-the-East?' Our contemporary recommends 'an open-air procession from the schools to the church, or indeed between any other point and the church, the holy rood borne on high and followed by a train of choristers and clergy chanting penitential psalms, metrical litanies, and seasonable hymns,' and further suggests that the 'processional cross be draped in a veil of the proper colour,' adding, 'let it be lifted up in the sight of the unthinking people; let it teach its own sweet and sad and yet glorious lesson; and let it be for a sign to all who see it, whether they will hear or whether they will forbear.' And then the clergy are exhorted, 'with measured step and slow let the humble procession go through the streets and lanes, but especially the lanes of the parish or district, and see the result noted.' This ritualism is growing in the Established Church. The Evangelicals are dying out. Our Broad Church Reformers constitute a marvellously small section of Protestant Episcopalians. But the Catholic party, as it is denominated—the members of which abjure Protestantism, claim sisterhood with the Church of Rome, acknowledge the authority of general councils, and desire to make the Church of England what it was in ritual and doctrine before the days of Edward the Sixth—is growing in numbers and in influence. We note the fact, and ask whether the disestablishment and disendowment of such clergymen are not called for in the interests of Protestantism and for the conservation of the truth for which Reformers died. As Protestants we plead for an Act of Parliament which shall withdraw from priestism the sanction and support of the State."

—American Madura Mission Report:

"As indicating to some extent the present state of the Church, and at the same time offering an opportunity to note progress hereafter, it is reported that 115 of the members of the Church are intelligent enough to conduct divine worship on the Sabbath, in the absence of the Catechist, to the profit of the audience. 120, including probably most of the above, are spoken of as exerting themselves to some extent for the conversion of their neighbours or countrymen.

"In reporting Congregations we follow the

example of the Tinnevelly Missions, and differ from our brethren of the Mahratta Mission and of Jaffna. The system has its disadvantages. For one thing it is expensive. It often commits us to a considerable out-lay for a series of years with little perceptible return. In nearly one-third of the Congregations (44 out of 138), and some of them of 25 years standing, there has never been a baptism. It as often perplexes us with the troubles of people who are rather oppressed than persecuted for the sake of Christ. It also burdens the Christian name with numbers of ignorant and degraded people, who, having taken the name from interest, work only slowly on towards conviction, and meanwhile are the contempt of the surrounding heathen. Such questions as the following have been discussed in our meetings with our Helpers, and have been sent to Christians at home for solution :—

'Should a Congregation be received and have a Catechist appointed to it, which does nothing towards building for itself a prayer-house, and promises nothing toward the Catechist's support?'

'Can a congregation be received which does not promise to give up the habit of eating the flesh of cattle which have died by disease?'

'Should a congregation be accepted or continued, which does not abandon the habit of beating tom toms at *cávadi* processions and heathen feasts?'

"But the system also has its advantages. It commits men to the side of Christianity in opposition to heathenism, and collects them in willing audiences to listen to the fuller presentation of the Gospel. It pre-occupies the minds of the young with the truth, and so, humanly speaking, makes sure of the second generation. It is the first fruit of the harvest we expect when the people shall abandon heathenism in masses.

The Missionaries generally comprehend the disadvantages as well as the advantages of the Congregation system, but it is the one in hand, and it seems best to continue it, with such corrections and improvements as experience suggests. Congregations are not received as eagerly as in former times. In addition to a renunciation of heathenism and a pledge to observe the Sabbath and learn the Scripture lessons appointed them, some would insist upon their bearing a proportion, according to their ability, in the expense of building a prayer-house, or school-house, and of supporting the Catechist or Teacher. Some effort is made, though with indifferent success, to induce the older Congregations to contribute to the support of their Catechists, as the Churches do to the support of their Pastors."

—*Athenæum*, May 4; letter from Edward L. Garbett:

The story of the Moabites who mistook water for blood (2 Kings iii. 22) was, till lately, as great an offence to me as to Capt. Burton. Perhaps nothing in Scripture, and few things in any legend, ever bore to me a more mythical aspect. One morning, however, last winter, I started by the early train from London into Hampshire, and on entering the water-meads of either the Wandle or the Mole, was startled by the sight, as it seemed, of a pool of blood, too large to be that of any single animal. The next moment, perceiving all the ditches and pools for some hundred yards to be equally tinged, I looked round for the new chemical factory or dye-house that I supposed must have arisen, and be polluting them with its refuse. But as the advance of the train brought a mile or two of the valley into view, with a rather unusual amount of water, beyond it was one of those red sunrises, happily very rare, which in this climate, so far as my experience goes, invariably announce, after a serene hour or two, a whole day of violent storms. Of course, the distant waters, reflecting the red light brightly, destroyed the illusion of the foreground ones; but as long as these alone were visible, I had made the identical mistake recorded of the Moabites, and could not deny that localities were easily conceivable where this very sunrise would probably have led a far from uncivilized battalion into some such disastrous excitement.

This demolished the very last case of "romance" of which I had suspected the Shemite records; and is one minor instance of a class of coincidences ever cropping up, and most abundantly in the last few years, that have gradually convinced me of their wondrous fidelity, sobriety, and freedom, not only from myth, but from the unconscious colouring inevitable in all history by nations who, like ourselves and all Japhetic ones, hand it down in modified words, not the exact notes of contemporaries. The stranger the events, of course the more convincing is this kind of corroboration; thus, in the book quoted, the most "quasi-miraculous" phenomenon (or, as some would say, most decided miracle) was the sign on Hezekiah's sun-dial. Probably no one living has seen a gnomon's shadow either jump forward or "go back ten degrees"; but if Capt. Burton were to lay down this as *certain* instead of *probable*, I could prove him wrong, and make it as plain as any fact proved in our present courts (not witch-hanging ones), that for some hours of the 29th of March, 1848, whoever viewed (as thousands living may have done) any of the sun-dials about Portsmouth, may have witnessed both—(see *Phil. Mag.* 1848, June). Repeatedly the shadows jumped either forward or backward by a certain equal angle from their true astronomical place, namely, by a fourth of a right angle; and as forty was a favourite or sacred number with the Hebrews, the most likely for their division of any thing, this quarter is precisely the amount most likely to have been their "ten degrees"—(to say nothing of the analogy of one hour and a half to Hezekiah's promised fifteen years). Now this phenomenon requires such very rare meteorological conditions, that it would be quite credible were we told it had not *happened*, (let alone being observed) five times in Britain, or twice in Jerusalem, since Melchisedek's time. Well, the seldomer the better for the credit of the old history.

A multitude of such minute correspondences, between Scripture marvels and our latest physics, and in just the events furthest from common experience (the Noachian comet-fall, for instance), convince me more and more of the exceeding accuracy wherewith the Hebrew scribes (the first of whom extant, as Sir Isaac Newton fully showed, is Samuel) must have translated the most ancient and untouched journals,—that of the Flood, for instance, from no later hand than Shem's. And this scrupulosity of transcribing, peculiar to Shemites, characterizes, as Capt. Burton must be aware, their chronicling, even since Mohammed's time.

—The Patchwork Quilt.—"In one of the boxes sent to us by the American Sanitary Commission was a Patch-work Quilt of unusual softness and lightness. When we opened it, we found a note pinned to it. I read as follows :—

"'I have made this Scripture quilt for one of the Hospital beds, for I thought that whilst it would be a comfort to the poor body, it might speak a word of good to the precious soul; the words are so beautiful and blessed, and full of balm and healing! May it be blessed to the dear boys in the army, amongst whom I have a son.' It was made of square blocks of calico and white cotton intermingled, and on every white block was written a verse from the Bible or a couplet from one of our best hymns. On the central block, in letters so large as to catch the careless eye, was that faithful saying, in which is our hope and strength—'Christ Jesus came into the world to save sinners.' And below it, the prayer of all prayers, 'God be merciful to me a sinner.' The head border, which would be nearest the sick man's eye, and oftenest read, had the sweetest texts of promise, and love, and comfort. Amongst them I read, 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish.' 'Come unto me, all ye that labour and are heavy-laden, and I will give you rest.' 'Ho, every one that thirsteth, come ye to the waters!' 'I sought the Lord, and He heard me, and delivered me from all my fears.' 'Oh,' we said, 'Oh that all our beds had such quilts! God will surely speak through these texts to the sick and wounded men! They will read them when they will read nothing else. Who knows how much good they will do!' It was not long before a man, sick with pneumonia, was brought in, and we put our new quilt on his bed. He noticed nothing at first, he was too sick: but when he grew better, I saw him intent on the texts. 'Handy to have 'em here!' he said, pointing to them as I stood near him. 'You know how to value them, then,' I said. 'I do,' he answered, with heartiness. After that I saw many studying the quilt—almost all who lay beneath it. One poor fellow, who had tossed in pain and feverishness for several days, caught sight of the words, 'And I will give you rest.' He beckoned to me. 'Rest! where can I get it? Rest for body and mind, both! I am half mad—sick, as you see, but sicker as—no one can see. Tell me how to get rest!' 'Did you never hear of the way?—never hear of Jesus?' 'Tell me again.' I told him the story of the cross. 'Died for *my* sins!' he asked. 'Yes, yours. He saw you in your sins and pitied you, loved you, died to save you from sin and give you rest; to make you happy.' 'I have never been happy—never. I have been too wicked. And He *really* died for me? I never felt it before. It never seemed to me a real thing.' 'I hope you will come to feel it the most real thing. Have you seen the lines—

"None but Jesus, none but Jesus,
Can do helpless sinners good?"

"'It's true. I know it is none but Jesus! I've tried everything else.'

"'I'll go to Jesus, though my sins
Have like a mountain rose,'"

I repeated. 'I can't go. I feel that I can't do anything. I am here a very wretched man; and that is all.' 'Just leave yourself to God, then :

"Here, Lord, I give myself away,
'Tis all that I can do"—

That's all you have to do.' 'Is that verse here?' I showed it to him on the quilt. 'I'll keep it before me. Oh for rest! a little rest!' he groaned again. Not long—and he found it—found peace in believing, and left his hospital bed happier than he had ever been before. An Irishman lay under the Scripture quilt. One day, when nearly well, he was looking at it. 'Is that radin'?' he asked, putting his finger on the text. 'Yes.' 'Sure, and what does it say?' I read, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' 'Ye might rade that,' he said, pointing to another text. 'I love them that love me, and they that seek me early shall find me.' 'It is the Lord who says this,' I added after the text. 'Sure, it's good to a lonesome pareson to hear what you rade.' 'So it is. There is no book like the Bible in dark and trying hours.' At last came the boy who had best right to the comfort of our Scripture quilt—the 'son' of whom the good woman who made it spoke in the note attached. It was a strange circumstance that he should have come to lie beneath it, but so it was. He had lain there nearly senseless for more than a week, when I saw him kiss the patch-work. I thought he might be wandering, or if not, had found a text of hope or consolation that seemed to suit his need, and marked with my eye the place he had kissed, to see what it was. It was no text, but a calico block, the pattern a little crimson leaf on a dark ground. He kept looking at it, with tears in his eyes, and I was almost sure his mind was wandering. Nay, he was never more in his right mind, and his thoughts were at home with his mother. A bit of the gown he had so often seen her wear had carried him back to her. He kissed it again. I approached him. He looked up and smiled through his tears. 'Do you know where this quilt came from?' he asked. 'Some good woman sent it to us through the Sanitary Commission.' 'You don't know her name, nor where it came from?' 'No, but I saved a note that was pinned to the quilt.' 'Would you be willing to let me see it some time when it's convenient?' 'Oh yes. I'll get it now.' I got it for him, his hand trembled, and his lips grew white as he opened it and saw the writing. 'Please read it to me quite slowly,' he said, returning it. I read it. 'It is from my mother; shall you keep it?' 'Yes,' I answered, 'I value it very much, as also the quilt.' He put his hands over his eyes. I thought he wished to be alone, and left him. As I stood by his bed the next day, I was wondering if he had not seen his mother's texts, as well as the bit of her gown. He had, and pointed out one to me. It was, 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' 'I am no more worthy,' he whispered. I put my finger on the next white block, and read aloud, 'When he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.' As I looked up, I saw there were tears upon his cheeks, and his lips were tremulous. He covered his eyes, and I left him. A few days after, when he had grown much stronger, he held up to me the text I had shown him. 'I was a great way off,' he said, 'but He has met me and had compassion on me.' 'You feel the Saviour's love?' 'It fills me with peace.' 'What love! What a Saviour!' I said, in my thanksgiving. 'Shall I not write to your mother and tell her that her son, who was dead, is alive again; was lost and is found?' 'Will it not be too much trouble?' 'Oh, no, a pleasure instead.' I wrote the blessed tidings, making the mother's heart rejoice. And now our Scripture quilt was even dearer and more sacred than before."—(*Monthly Reporter.*)

Christian Work for May: "There is at present a remarkable revival going on in many parts of the

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United States The *New York Independent* gives the following particulars in one of its numbers :—

Revivals continue with increasing power in all parts of the country. Mr. Hammond's labours in Kansas have been unusually successful. We have already spoken of the work under his direction at Kansas City and Leavenworth; and later reports from Lawrence and Topeka are equally encouraging. Mr. Hammond expressed the opinion that not less than one thousand persons had been converted in Lawrence. Seven hundred names have been attached to the following covenant:—'We, the undersigned, hope that we have found the Saviour; and promise, with God's help, to live as His loving children and faithful servants through life.' The pastors of the various churches laboured hard together with the utmost harmony; and it was agreed to hold meetings simultaneously in all the churches, for the purpose of receiving applications for membership. Several members of a gambling club have been converted, and one man engaged in circulating counterfeit money sent a letter to Mr. Hammond confessing the fact, and announcing his determination to live henceforth a Christian life. Union meetings are still held daily, morning and evening, and the work is going on with little if any abatement of interest. The Lawrence *Home Journal* of March 21st devotes six columns of its space to reports of the daily meetings, besides treating the subject editorially. We notice in the reports the names of at least two Episcopal ministers in the city, who have taken active part in the work; and the mayor and several of the journalists are mentioned as among those who have entered upon the Christian life. From Topeka, where the labours of Mr. Hammond have but recently begun, the good news comes of a great awakening of thought and large attendance upon the meetings. The institutions of learning are sharing in the revival influences. About twenty of the students of Phillips' Academy, Andover, have been converted. Nearly all the young ladies in the institute at Granville, Ohio, who were not already Christians, have been brought to Christ. In the church and college at Ripon, Wisconsin, an interesting work is in progress. On the first Sunday in March eighty-six were added to the Church, and besides these a large number have been propounded. Hamilton, N.Y., the seat of Madison University, is sharing the same blessing. Over forty students have been converted, leaving only five in the University who have not made a profession of faith. In North Hadley, Mass., there is a deep religious interest. The largest hall in the place is packed, and not unfrequently fifty persons rise for prayers. The Rev. John S. C. Abbott received at the Second Congregational Church, Fair Haven, Conn., at the last communion, 106 persons. Seventy more were waiting to come in, and the interest was unabated. The Congregational Church at Lisbon, N. Y., recently received fifty-four new members, out of over a hundred who have been hopefully converted. The Rev. J. D. Potter has been holding union meetings in Southern Central New York, with great success. In Binghamton, Candor, Norwich, Spencer, and Owego, between 300 and 400 conversions are reported. Dr. Taylor's church in Binghamton received forty-two additions. The Congregational Church at Burlington, Wis., has added to its membership forty-six persons. The revival began with the Week of Prayer, and is the most general and remarkable ever experienced in the town. The Rev. E. Nesbit, of Lake Avenue Baptist Church, Rochester, reports eighty-two recent additions to his church. In the Fifth Street Baptist Church, in Troy, on Sunday, the 10th inst., twenty-seven persons were baptised. At South New Berlin there have been 146 baptisms. The Presbyterian Church of Mahopac Falls, of which the Rev. C. C. Wallace is pastor, has added forty-six members. Fifty-four persons were added on March 3rd to the Presbyterian Church at Amsterdam, and seventy-two to the Presbyterian Church in Portsmouth, Ohio. In the Presbyterian Church at Great Bend, Pa., nearly 150 have manifested a desire to become Christians, and about seventy are now hoping in Christ. The Reformed Church at Colt's Creek, N.Y., has lately received ninety-nine additions. The Methodist Churches report large accessions. We give a few figures :—Greenville, N.Y., 160 conversions, 100 additions; Shippensburg, Pa., 40 conversions, 31 additions; Roslyn, N.Y., 50 conversions, 40 additions; Berwick, Pa., 70 conversions, 68 additions; Petersburg, N.Y., 20 additions."

"The same journal has the following article on 'Revivals and their Results.'

The newspapers of Lawrence, Kansas, tell us that the great revival which is now in progress in that city has completely changed the moral atmosphere of the region. Several of the retail liquor stores have been closed, while those which remain open are doing a beggarly business, and the proprietors have been heard to express an impatient desire for the speedy termination of the revival. Gambling dens have been broken up, and other haunts of vice have been deserted; in short, the Lawrence of to-day is, in the language of one of the city journals, a totally different town from that which occupied the same ground a month ago.

Lawrence will not keep all it has gained in this revival. There will be, as there always is, reaction and relapse. Some of those who are now full of zeal and confidence, whose voices are always heard in the prayer-meetings, will forget their vows, and gravitate back into their old haunts and habits. The enthusiasm for religion and morality which now pervades and purifies the social life of the city will gradually abate; and a less intense if not a more rational spirit will prevail in society. Nevertheless the city will not lose all it has gained in this revival. Many men who have lived hitherto vicious and degraded lives will, from this time onward, be sober and respectable citizens; and the fruits of this harvest will continue to be reaped in better order, purer morality, and happier homes for many years to come.

It is only by computing the permanent results of work like this that we arrive at any due appreciation of its value; and making all due allowance for the reactions which are sure to follow such revivals, the computation is one from which no intelligent Christian will shrink. Some of the good seed has fallen among thorns, and some by the wayside, and some on shallow soil: but much of it also has fallen upon good ground, and shall bring forth fruit unto life eternal."

TELEGRAPHIC NEWS.

Washington, May 25th: The Senate ratified to-day the Supplemental Article to the Washington Treaty by 42 against 9 votes, 21 members being either absent or not voting.—The claims for indirect damages will be withdrawn, and a provision will be made against their introduction in future. A formal ratification of the Supplemental Article will be made after the receipt of the answer from the English Government to-morrow.

London, 25th: The early retirement of the Duke of Argyll is rumoured, in consequence of ill-health. Lord Dufferin is his probable successor.—Sir Charles Jackson has been appointed Auditor to the India Office.—The majority of the Tichborne tenants disavow any connection with the recent reception of the Claimant at Alresford.—H. R. H. the Prince of Wales has arrived in Paris on his way home.

28th: In the House of Commons last night, Mr. Gladstone announced that the Cabinet had deliberated on the American amendments to the supplemental article of the Washington Treaty, but that nothing had yet been decided, as the subject required careful consideration.—Mr. Fawcett announced his motion for the abolition of the Indian Income Tax, and the reduction of other taxes by an economical administration of the finances, in consequence of a statement made by the late Earl Mayo, that discontent had been engendered by the constant increase of taxation.—*Obituary:* The Duke of Bedford, Sir Henry Lytton, Earl Bulwer.—A seal fleet, consisting of forty-four vessels, has been wrecked off Labrador. The crews perished.

29th: The tone of the American Press displays an uneasy feeling at the delay of the British Cabinet in coming to a decision on the amendment to the Supplemental Article to the Washington Treaty.—Captain Nolan, the Home Rule candidate, who was elected member for Galway, has been unseated, and the clergy censured.

30th: England has objected to the amendments introduced by the Senate into the Supplemental Article to the Washington Treaty. Mr. Fish has replied that any further modifications will not be acceptable.

PASSENGERS SAILED.

Per Str. *Othello, 26th May:*

For Liverpool.—Mr. and Mrs. C. A. Stuart and 4 children, (2) Misses Stuart; Miss King; Mr. and Mrs. Stead and 2 infants; Mrs. Anderson and 3 children; Mrs. Cousmaker and infant; Mrs. Lock and infant; Mrs. Ashton Mayne; Miss Bayne; Miss Bailey; Mr. and Mrs. H. D. Dods and 3 children; Mrs. Rich; Mrs. Cassidy; Mr. and Mrs. Watters; Mrs. Fernandes and 2 children; Capt. J. Colledge; Capt. and Mrs. Porteous; Capt. Hamilton; Capt. Branson; Capt. Arthur; Capt. Tinling; Major H. F. Dakeyne; Mr. Michia; Mrs. Fegg and child; Mr. and Mrs. J. Phillips and 6 children; Lieut. and Mrs. Hartle and 2 infants; Mr. G. D. Clarke; Mr. D. W. Wilson; Mr. G. P. Drummond; Mr. G. S. Pearce; Mr. and Mrs. Clarke; Mr. S. Aldersea; and Mr. A. Macpherson.

For Malta.—Mr. and Mrs. J. H. Harssheer; Mrs. Dirksy; Master Gilbey; Mr. W. H. Hudson; and Mr. F. Fedden.

Per P. & O. Str. *Mirzapore, 27th:*

For Southampton.—Mrs. M. Collins; Mr. Geo. D. Steton; Mr. C. Musgrove; Mrs. and Miss White; Mrs. Lemon; Mr. Geo. S. Paffard; Mr. S. Bason; Mr. T. G. Batchelor; Mrs. and Miss Boyle and 3 children; Captain and Mrs. Hudleston and child; and Mr. Tulloch and 6 children.

For Brindisi.—Mr. A. Gerrard; Mr. Vogel; Mr. G. S. Law; Sir Michael and Lady Westropp; Mr. and Mrs. Hope; Mr. Jung; Mr. John Brown; Mr. S. H. Phillpots; Mr. D. J. Mackintosh; Mr. W. Bullock; and Lieut.-Col. G. Delane.

For Suez.—Mr. A. Blascheck; Mr. A. W. Cameron; Mr. R. V. Reid; Mr. W. Fraser; Mr. Doering; Mr. J. G. Smith; Mr. Thorburn; and Mr. A. E. Burr.

Per P. & O. Str. *Simla, 31st:*

For Southampton.—Colonel and Mrs. Taverner and 2 children; Mr. and Miss Fahie; Mr. L. Berkeley; Rev. and Mrs. T. H. Sparshott and 2 children; Mr. John W. Scott; Mr. A. G. Jack; Mrs. H. C. Smith; Lieut. Thomas De Houghton, R.N.; Mrs. Fullerton; Mr. T. Mackenzie; Mr. Cochran; Lieut. Fraser; Mr. Mortimer; Miss Thorpe; Lieut. Hicks, 3rd Hussars; Dr. and Mrs. Mullen and child; Mr. John Blake; and Mr. Charles Iggulden.

For Brindisi.—Dr. A. Neil; Mr. Charles Greaves; Mr. John Chadwick; Mr. Monnet; and Mr. G. F. Rimington.

PASSENGERS ARRIVED.

Per Str. *Yeddo, 28th:*

From London.—Capt. and Mrs. Cumming; Mr. Walker; Mrs. Cates; Mrs. Garston; Dr. and Mrs. Ellis; Mr. Wells; Mrs. Addis; Mr. and Mrs. Murray; Mr. Cracroft; Mr. Murray, junr.; and Mr. Nusserwanjee.

Per P. and O. Str. *Khedive, 29th:*

From Southampton.—Mrs. Haig, 2 children, and servant; Miss A. Knight; Miss E. Knight; Master Knight; Mr. W. Riddle; Mr. J. McDougall; Mr. R. Skinner; Lieut. and Mrs. Wynter; Surgeon Barrow; Lieut-Col. and Mrs. Hessey; Mr. H. W. Conduit; Lieut. Atkinson; and Mr. S. Wiles.

From Brindisi.—Staff Surgeon Ashton; Mrs. Field; Mr. D. Fisher; and Mr. N. Tyabjee.

From Suez.—Mrs. Tanner.

DOMESTIC OCCURRENCES.

BIRTHS.

DALZIEL—At Nagpore, May 16th, the wife of Mr. John Dalziel, Free Church Mission, of a son.

GRAHAM—May 27th, at Mazagon, the wife of Mr. H. W. Graham, of a son.

GEDDES—May 31st, at Malabar Hill, the wife of Auckland C. Geddes, Esq., of a daughter.

MARRIAGE.

BUTLER—FRANCIS—May 28th, at Mahableshwar by the Rev. C. T. Wilson, Edward Arthur Butler, Captain in H. M.'s 83rd, to Clara Maria, second daughter of Colonel J. Francis, Bombay Staff Corps.

DEATHS.

WHITE—May 15th, at Kurrachee, of abscess in the liver, Richard White, Esq., C. S., Judicial Commissioner in Sind, aged 43 years.

SMITH—May 19th, at Jacobabad, Upper Sind, Mabel Elizabeth Blanche, the only daughter of Mr. and Mrs. Charles Samuel Smith, aged 10 months and 6 days.

BEAMISH—May 20th, at Mhow, Edith Spread, infant daughter of Captain (Brevet Lieut. Col.) E. S. Beamish, Royal Artillery.

COCKBURN—At Kotagherry, Neilgherry Hills, on the 22nd May 1872, Catherine Jane, the beloved daughter of F. Cockburn, Esq., aged 4 years 8 months and 8 days.

DUARTE—May 26th, at Cavel, Annie Aurelia, the eldest daughter of Mr. and Mrs. Sebastian Joseph Duarte, aged 2 years 6 months and 4 days.

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Government Standard	1	3
Do.	do. 2	4
Do.	do. 3 and 4	6
Do.	do. 5 and 6	8
Do.	do. 7 and 8	10
Music		10
Drawing		2

BOARDERS.

Mr. and Mrs. McDonald have ample accommodation for the reception of Boarders at the Byculla School-house.

D. C. BOYD, J. PATON, } *Honorary Secretaries.*

A Class for Apprentices meets every evening from 5 to 7 o'clock, in the Fort High School. Master, Mr. F. MACAFEE. Fee Rs. 2 per month.

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